monies took place indoors, save the inception of a pleasure dance and a doctor's debut (see below). If a rain spoiled an outdoor dance, the dance would, if possible, be moved into a large dwelling. But this was only if it was purely for entertainment. No ritual was ever held indoors.

## MISCELLANEOUS DATA

Pottery.--E.M. said pottery was "used by people long ago." She had never seen but one pot. This was owned by an old man (Old Dick) near Auberry, who told her what it was. Auberry is within range of the Western Mono groups who may have been the source of Old Dick's piece. No one of the Kechayi used pottery, much less made it, in E.M.'s time.

Tobacco.--There was no cultivation of tobacco (po''om), but its growth was watched; it grew best on burned ground. When beginning to turn yellow, about May, it was gathered by old people. The leaves were washed, tied in bundles, and allowed to sour, then dried and pounded. The leaves and stems of "a plant with berries" (kai'a'sni) were added and pounded with the tobacco. The resulting powder was moistened, shaped into round cakes, and dried. In this condition it was called šo'gən. The fine tobacco, pulči'na, was not made by the Kechayi or Gashowu. E.M. knew what it was but thought "only Choinimni doctors" used it.

The drinking of a tobacco and lime mixture was customary among people wanting to induce supernatural dreams, or those who sought good health "by keeping their stomach clean." The tobacco and burned shells of freshwater oysters (ke'wi) obtained from the river were pounded together in a small mortar, moistened, and licked off the pestle.

Ferrying.--Men and women were equally good swimmers and usually crossed the San Joaquin River (or other water) by swimming. Babies or possessions were put in a large flat-bottomed coiled basket (ta'okač) made for ferrying. A swimmer pushed this ahead of him with his left hand, while he used his right arm, elbow horizontal and forearm swinging downward in an arc, to propel himself. The feet were kicked behind, but there was no splashing. In the same way a man might hold a baby or small child on his left shoulder. One or two swimmers would push a log ahead of them on which a sick or infirm person would ride astride. A two-log raft was made for an invalid or corpse. E.M. added with pride that the Kechayi were all good swimmers, whereas the Chukchansi were poor swimmers.

Posture.--Posture was not observed, as at this small reservation all people sat on chairs. E.M., however, frequently pointed with her lips, with a slight raise of the head as she did so.

276 took about one week to dry out on rocks. This type of tobacco was eaten with powdered oyster-shell lime. The shells came from Friant (Dumna, Gashowu territory) where they grew abundantly along the river.

276 Old people made a practice of eating to-
882 bacco and lime frequently. They would gather
[594] at various houses. The host had the tobacco and shells. The shells he put on hot coals where they "softened" and "burned black." The shells were crushed in a small mortar, and an equal amount of cake tobacco was added, the whole pulverized together and enough water added to make a thin soup. The pestle, which was about six inches long and one inch thick, remained in the mortar as it was passed around. Each guest took a lick off the pestle, the host receiving it last. As the old people sat around, one might say to the person partaking, "How's that? Sleep well tonight!" The partaker might commence to hiccough. He'd say, "One more." The mortar was at once passed to him; he might want three or four more mouthfuls. When he had enough to make him vomit he went out, went off a little way, vomited, and continued home where he "slept all night."[116] It was done about every three days.

Old men and women used tobacco this way. A young man might try it, as did J.R. in his youth. But a young woman, up to middle age, would not take it. N.W., too, had tried it and like it: "it tasted good, it tasted like pine nuts."

Elderly men and women indulged in smoking more than young ones, usually just before retiring. However, one could smoke any time if he wanted to. A man would carry a small buckskin pouch "a little bigger than a store Durham tobacco sack" which contained crushed leaf tobacco and his little pipe. J.R. said an inveterate smoker, like his father, would carry a small firemaking set with him consisting of hearth, drill, and oak gall. One smoked by taking two or three puffs and then laying the pipe aside: "they don't smoke like this white, smoke it all out," said J.R. Clay pipes were not made, just wooden ones, of manzanita "which has the same hardness all the way through." A stem about an inch in diameter was cut to the desired length (2 to 2-1/2 in.) and scraped down, tapering toward the mouth end. This was slow work, took two or three days. The larger end for the bowl was scraped out and finally a hole punched through to the bowl from the mouth end. J.R. knew only of using a piece of hot iron, like a nail, for punching the hole. [Presumably, in old times an obsidian drill point was used. -- A.H.G.]

[787] [116] Neither informant mentioned the inducement of dreams as the motive for this practice, the usual motive of Yokuts farther south. Wizards could be detected by a tobacco-eater, Kroeber states (Handbook, 538). The Miwok used the tobacco and lime emetic, apparently without religious connotations (Barrett and Gifford, 195).
[771]

[P. 194 b] Chuckchansi

854 Small children went naked, but those of good family, i.e., not lazy, might have skins fixed as clothing. By the age of fourteen [both sexes?] clothing was worn. It was about [177] 1890 that European clothing was put on children.

857 Up to the age of eight or nine children played around, in and out of the house, with some, but not entire, irresponsibility. Both sexes played together in the family, even when older, but large numbers of village children tended to play in groups aligned by sex. Apparently it was the effect of numbers and the differing interests of boys and girls, rather than formality, which determined [illegible]s separation. [55] N.W. did not know of any special, e.g., [601] plural, form of address between the sexes.

868 Little boys of six to ten would stay at home, would help carry wood and do odd jobs for their mothers or other people at home. Little girls of that age helped care for the tiny children. Children of both sexes at about this age (six to ten) would be taken out by older boys who were hunting to pack home the load. Sometimes the woodrats, squirrels, and birds would be tied around their wrists and waists, [602] the loads would be too heavy, the rodents' fleas would bite them, and they would all cry. [593] The little ones were always relatives of the bigger ones they were helping. When a father was late getting home with food, the children would be hungry and cry.

From about ten or eleven on boys and girls were taught the useful pursuits of their fathers and mothers. A man took his son out to hunt, provided him with better weapons as he became more skillful, showed him how to care for the game they killed, make bows and arrows, and collect pine nuts. A woman showed her daughter how to pound acorns, gather seeds, berries, and dig roots. She instructed her in their uses and treatment after gathering. A girl did not learn to sift meal, a more skillful task, or to cook until she was about fourteen. The art of basketmaking was begun from about ten years on.

Parents made their children learn whether [861] they wanted to or not [by what means?]. The constant admonition was, that if they failed to learn they would go hungry in later life.

867 Old or childless persons also taught their young relatives how to do things. Particularly, 887 old people taught songs and stories.

787 Some children had dreams of supernatural significance, but normally a person did not commence shamanistic efforts until fully adult.

584 During these years of learning, say ten to fifteen, arrangements for marriage would be made by the parents. A girl's "bride price" would be accepted by her mother, a young man's future wife paid for by his father, and both young persons were then told of and entreated to accept the union. Actual marriage did not [582] take place until the girl was nearly twenty, however.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 211 b] Chukchansi

276 drug's influence, but sat up, talking to himself. He said that he had seen his mother take
756 it; she chewed a little, "just enough to sit
787 there, see something, know something, talk to herself."

This method, just chewing a small amount of jimsonweed, was the local, common way of taking it in the Fresno River region, according to J.R. A person who has taken it is "jumpy": "If you make a noise he will start, be scared, look just like a dog that has swallowed strychnine. Acts pretty funny. But he will see what he is after." The affected person must not be given any food or water until he has regained a normal physical condition. The mouth looks scabby, slobbery, dry, said J.R.

He had never heard of any ordinary person, especially youths, taking jimsonweed. No young [887] person would touch it; only very old people attempted to use it, and these were exclusively professional shamans already possessed of supernatural power. Such men might take it about once a year.

This information was substantiated by N.W. and M.W. They said shamans used dried powdered jimsonweed (t'anai), which they ate dry, to obtain clairvoyant power. When they ate it, they could recall long past events, see hidden objects, and see people and occurrences at a distance. For example, they would tell that a certain person was traveling on his way to their village.

A Chukchansi shaman, said M.W., drank jimsonweed for two weeks and ate nothing. [Presumably, in accordance with surrounding practice, he ate nothing for two weeks and then drank jimsonweed. -- A.H.G.] He acquired more power than he had before. M.W. said shamans, not ordinary persons, used to drink it to have visions. He never saw this [the vision or the practice?]. L.W. said the plant was "just like marijuana, that stuff. Pretty bad!"

The information above corroborates [184] Kroeber's statement that the northernmost Yokuts, specifically the Chukchansi, made but little use of jimsonweed and lacked the jimsonweed ritual.[159]

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[159] Handbook, 502.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P.213 c] Western Mono N525

Y M 101 Neither was there any sense of one family or lineage, more than another in the same tribe, owning, or originating in, the tribal pa'an.

Y M 192 A moiety term (Yayanchi) given by Kroeber[155] was unfamiliar to B.O., who ventured that it "maybe meant toward the north, some people living farther north."

M Y 361 231 M Y [487] The Waksachi had two permanent village sites, Čita'tu in Eshom Valley and Atitrao on the edge of the plains at Gaines Flat. The former had about twenty-five houses; the latter was nominally the terminus of the summer seed-gathering trip down to the valley. The route followed was always the same -- down by Dry Creek, across Rucker, Adams, and Gaines flats. The Waksachi claimed this area and all sites in it listed below, although there were no permanent villages or dwellings situated in it within the memory of informants. This annual move to the plains brought the Waksachi into contact with Gawia and Wukchumni whose territory began at Ničina'o (Karlburn Point?). Only if there was a severe winter or a poor acorn crop in their Eshom Valley center, did the Waksachi remain at Gaines Flat through the winter. The Waksachi made use of the country on the upper reaches of Lime Kiln Creek, which eventually flows into Wukchumni territory. The area which lay between this and Patwisha holdings at Three Rivers, on the Kaweah River, was unoccupied and served as hunting and foraging grounds for Waksachi, Wukchumni, and Patwisha. The joint claim was wholly amicable, according to all information. The Waksachi went southeast from Eshom Valley to Cactus Mountain for yucca, but not beyond. And they went across Redwood Mountain to Old Baldy Ridge for piñon nuts. This last ridge they never crossed, although no people lived above them on the west slope of the Sierra.

M Y [887] The people of Tuñao village -- mixed Michahai, Chukaimina, and Waksachi -- often joined with those of Čitatu. Only very old people stayed at Tuñao all the year round. The others went to Čitatu every summer for acorns. In the spring they went down toward Stokes Flat for fishing: they had a camp there named Tulna'o (Map 3; Local Map E, no. 34) and another fishing site near by called O'polo'o (meaning "in the sun," Local Map E, no. 35). Stokes Mountain was called Mučati'' (Local Map E, no. 36). When traveling to the fish camp, they left

M Y [484]

[155] Ibid., 588.

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29



inchoate arrow-head is laid on this pad along the thick of the thumb, the points of the fingers pressing it firmly down. The instrument used to shape the stone is the end of a deer's antler, from four to six inches in length, held in the right hand. The small round point of this is judiciously pressed upon the edge of the stone, cleaving it away underward in small scales. The buckskin, of course, is to prevent the flesh from being wounded by the sharp scales. The arrow-head is frequently turned around and over to cleave away as much from one side as the other, and to give it the desired size and shape. It is a work of no little care and skill to make even so rude an instrument as an arrow-head seems to be, only the most expert being very successful at the business. Old men are usually seen at this employment."

Mr. B. P. Avery, in an article entitled "Chips from an Indian Workshop", published in the same magazine, gives a very pleasant account of a visit made by him, near the summit of the Sierra, to what had evidently been the spots selected by the aborigines for the manufacture of these arrow-heads. They were generally so chosen as to show that the Indians had an eye for the picturesque and the romantic, on bold, overlooking promontories, commanding prospects far and wide down the mountain slope and over the plains; and the brilliant-colored chips of obsidian, jasper, chert, cornelian, and other flints, lying in piles, completed a very pleasing picture.

Most California Indians go now, and always have gone, barefoot; but some few were industrious enough to make for themselves moccasins of a very rude sort, more properly sandals. Their method of tanning was by means of brain-water. They dried the brains of deer and other animals, reduced it to powder, put the powder into water, and soaked the skins therein—a process which answered tolerably well. The graining was done with flints. Elk-hide, being very thick, make the best sandals.

The usual shell-money is used among them, and a string of it reaching from the point of the middle finger to the elbow is valued at 25 cents. A section of bone, very white and polished, about two and a half inches long, is sometimes strung on the string, and rates at 12½ cents. They uniformly undervalue articles bought from the Americans; for

11: Gayton E-4 (no date) 1936 NS29 Yokuts NS29



meat, venison (*benados*), and antelope (*? berrendos*) that there are in abundance, flour and mush, concluded by paying them all with beads and baskets, and they left for their homes.]*

They offered to care for the horses, and [said] that if I wished to leave some of them during our interval and return for them, they would maintain them as the Telames had done before [for Moraga?]. I excused myself in good style and turned toward the west for Telame [Telamni]. I arrived there at 6 P.M., having left at 2:30, and walked from the retreat of the captain of the Chischas 8 leagues. In this ranchería [of Telame] I found 14 old women and 9 old men who were not at the fiesta. One of them sent me a pullet [*polla*] to sup upon [copy of Nov. 19: for which I sent back some corn flour]. Telame is distant from Chischa nearly 5 leagues, to the west, and from where I slept, 9.

*Saturday, 30.*—At 5 A.M. left for the Ranchería of Tontache with guides which the Indians gave me. At different times we took routes to the east, northwest, and south because of the many arroyos, tule-filled lakes, and sloughs of muddy water which there are in this great Roblar. From this we got out at 2 P.M and went west as far as the San Gabriel River. We reached the place of La Cruz at 4 P.M., having gone 13 leagues. At 5 o'clock 4 Indians of Tontache came bringing fish and ducks, and invited me to go to their ranchería in the morning. For although their captain and the greater part of the people were at Buenavista [for the fiesta], the few who remained wished to receive the troop and to know me, as they had learned of us from the Indians of Soledad.

*Sunday, 31.*—After having told the rosary I left at 7 A.M. for Tontache, leaving the burdens in camp, and arrived at 9, at a distance 3 leagues to the west. I found it situated on the side of Lake Bubal [Tulare Lake] [copy of Nov. 19: on fairly muddy land which could not be traversed on horseback]. I entered it with only one soldier and two interpreters and counted 103 comely young men, all with bows and arrows, and some 200 souls among the old men, old women, and children. They delivered up to me two Christians from San Miguel, and they sent in search of three that had retreated to the interior of the lake among the tules. They begged me to pardon them, for they were all either their sons or brothers. I exhorted them not to detain any Christian in the future even though he were a relative. At the time I was taking my leave I had notice from an Indian who came from Buenavista that Lieutenant Moraga had arrived there four days before, and that he could do nothing as the Indians had scattered into that lake. And that the people invited [to the fiesta] had also retreated from fright, and he had come to tell the news to their relatives. At about 12 P.M. I returned to camp and reached it at 2 P.M. The ground is sticky, salty and much under water.

These Indians corroborated the fact that they had knowledge of my leaving Soledad through the Tacho Indians and that I would come through this country. But believing themselves to be without fault they had remained

* It appears that Estudillo obtained this description perhaps from an interpreter, as he was not, according to the continuing entry, an eyewitness.